Voice of Israel.

Devoted to Literature, Progress, Freedom of Thought, and Humanity.

"The Voice of Israel's Redemption is in God."—קול ישראל נושע בה'

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Notice to our Correspondents.

Communications from our friends are solicited, and if interesting to our readers will be thankfully received and published.

The name of the writer (not necessarily for publication) must accompany every communication.

We do not endorse, nor are we responsible for, the opinions of our correspondents.

We take pleasure in furnishing replies to questions particularly those appertaining to Judaism and Jewish literature.

Answers to Correspondents.

Questions of "General Interest" will be answered in this Department. We have no space to satisfy more idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number."

TRIBUTE TO OUR TRUE FRIEND, D. O. W.

In thee I look upon a friend,
Enhanced each time's the pleasure;
Kind heaven to mortal cannot send
Nor better, richer treasure.

For who shall know, when Fortune smiles,
The faith of summer-friends?
For who can test the hollow guiles
False heart to false brow lends.

The bright coin wears as bright a face
As others pure and true,
Until 'tis worn, then that 'tis base
Is soon exposed to view.

The false friend shrinks when clouds obscure
The sunshine of success;
How few the chilling winds endure
Of winter's bleak distress!

But I have known no change in thee,
Mid storm, or calm, or ill;
And all that thou hast been to me
I feel thou wilt be still.

Yet, let me live to see the day
When more than will is mine;
I then, perchance, may part repay
The thousand boons of thine.

Though acts of mine no graces show,
Such as in thine abound;
For thine were done ere thou didst know
What grateful heart hast found.

Nor deed of mine can ever prove
Aught more than honest pay—
Fruit ripened on the tree of love
Thou show'dst in former day.

But should occasion never rise
To pay in more than praise.
Then may my prayer reach yonder skies
To grant thee happy days;

And many years of tranquil joy
Through life of longest lease;
A life of bliss without alloy,
A death in fearless peace.

WHAT CHRISTIANS OWE TO JEWS.

A German protestant clergyman (Konig, at Anderbeck), has recently published a work "On the newest ecclesiastical relations of Prussia," in which he accidentally speaks of the Jews also. As we think the opinion of this eloquent and learned Divine is well worthy the notice of our own public, we present a translation.

"The Christian religion proceeded from the Jewish; and the founder of our church was a Jew. This remains uncontested, however unpleasant it may sound to the ears of many. This also is equally certain; that to him who wishes to comprehend the doctrine of Jesus, and to conceive his design—the establishment of the kingdom of heaven upon earth—an accutate knowledge of the anti-Christian era is absolutely necessary. And truly not ungrateful is the task, to inquire that God, in times of yore, spoke to the ancients by the mouth of prophets. Before all stands the unutterably venerable picture of Abraham. He led his dependants to the worship of the One Supreme God; he built altars to that One, at a time when all other inhabitants of the globe were still entangled in gross and heathenish idolatry. How God spoke to him I know not; but I hold by the fact,—that at a time when darkness pervaded all, in his mind was a lucid ray of light. I do not deny, that with the same reverence as the most pious Jew, I likewise can say—'Father Abraham.'

"The merits of Moses in behalf of his people, are to me also an estimable object. This Moses, who could give a law which even to this day forms the basis of every civilized state, must indeed have cast a deep glance into the human mind—into human life. And the history of the whole people; is not a faithful portraiture of the history of mankind? Secession from God, is secession from happiness: and in this their misfortune, what moving lamentations proceed from the nobler minds of Israel!—If I weigh what has just been stated; if I think of those individuals, who but too willingly find in the old testament the type of the new, and who would yield no single prophecy pronounced by pious Jews concerning the Tessiah,—it becomes to me inexplicable, how the very same individuals can persecute Judaism with such bitter hatred! There rests no greater stain on Christianity than its revolting conduct towards the Jews, as exhibited through centuries. Let there be mentioned one single European nation, one single country, wherein the most frantic persecution of the Jews has not found place! Now they were said to have slaughtered children; now to have poisoned wells; and then again to have caused national calamities! Nay, there still exist letters from German princes to German cities of the empire, requesting these friendly neighbors to drown or burn all the Jews! Thou too, O my dear country (meaning Prussia), bearest this stain! Not longer since than the reign of thy second king, thou compelledst the Jews, with the bitterest mockery' to purchase the game killed in the royal chases;—nay, even the philosophical king, whom history 'calls the unique,' refused to the greatest philosopher among his contemporaries, the patent of protection and citizenship—because he was a Jew! We stand higher; but we have not yet reached the goal. Alas! not yet." * *

After complaining of the civil disabilities under which Jews labor, he expresses himself thus, on the attempts made in Prussia for their conversion:—

"Their mistrust appears founded on history; and what can be answered when they say: 'to give, with the one hand, money, towards our extermination, and, at the same time, to write with the other sincerely in our favor, appears to us incompatible.' The societies for the extermination of Judaism in the midst of us, are an evil; the extensive and uncontrolled labors of foreign missionaries in our state, are an abuse; for the best means of conversion will always be, that we practice charity towards our neighbors. Although they be Jews; that we lead a life under their observation, which compels them to esteem our creed;—that we honor their conviction, desist from importuning them, and confess that there are, in proportion, as many honest Jews as Christians. It would hardly be believed, that the 19th century should require the most energetic exhortation, to be tolerant towards the Jews—and to desist from the uncharitable prejudices of their fathers."

THE FESTIVALS OF THE LORD.

(Continued from No. 5.)

I. THE SABBATH.

Whilst all worldly labors and avocations are interdicted, the mind is to devote its energies to the nobler task of contemplation. The service of the Great founder of the Sabbath is the only occupation that befits a day to be kept holy unto the Lord. Accordingly, religion teaches the Israelite, that he is, by means of certain external observances, to sanctify his inmost soul: It allows him the enjoyment of all lawful pleasures and delights, such as better food and raiment than ordinary, and all such other joys as may produce in him the feeling of beatitude proper to the Sabbath. The great lessons of his faith on every other day prescribe abstemiousness, and inculcate contempt of worldly enjoyments, in order that the mind—free from the clogs with which the grossness of earthly desires load it—may be able to elevate itself unto the contemplation of the Deity, and of its own duties. But on the Sabbath, the same faith varies its instruction, and teaches him, by the liberal and grateful enjoyment of those blessings which the Divine bounty has freely bestowed on man, to effect the same aim and purpose of exalting the mind above all worldly cares, pursuits, and allurements, and to qualify it for the contemplation of the Great Source of every good, with whom and in whom are centered all our real joys; that the partaking, thus, of His bounty, may lead to the state of beatitude and tranquility which alone is befitting the most sublime, of all contemplations. The Sabbath is a type of the life to come; it is likewise called, "the day which is altogether Sabbath," or repose: the observance, must, therefore, become as nearly as humanity permits, assimilated to that which it represents; so that it may convey to the soul a foretaste of that happy state. It must not resemble the ordinary course of things in this world, where the sentence, "In the sweat of thy brow, shalt thou eat thy bread," imposes a tax on our wants as on our enjoyments.

The Sabbath, on the contrary, must be free from every care, and divested of every occupation; no present ill or future dread must disturb the soul's delight. And as the connection between body and soul is so very intimate, that pleasures, in order to be perfect, must be shared by both, man is directed to enjoy himslf freely, but devoutly. This, then, is the great distinction of the Sabbath; other days are passed in the continual struggle between passions and duty,—the former striving to gratify their longings, the latter combating to restrain them: But, on the Sabbath, this struggle is to cease; the mind quiescent, like the blessed in heaven, is to enjoy perfect felicity, unalloyed by the discord of contending feelings; because religion, on that day, steps in as mediator, and combines duty with gratification, in the command: "Thou shalt appoint the Sabbath for enjoyment." And, as thus to enjoy, solely out of gratitude to the Divine bounty, and in honor of the Supreme Founder of the Sabbath, free from every admixture of luxurious desire, or sinful sensuality—requires a far greater and more complete mastery over the passions than even perfect abstinence, the rewards proffered by religion are commensurate to the discipline to which man subjects himself. In this sense the Talmud says, (Treatise, Sabbath, fol. 118,) "R. Jochanan said, in the name of R. Jose, To him who delights in the Sabbath is given a boundless reward; for thus said the Prophet, 'Then shalt thou delight thyself in the Lord. He shall make thee ride on the high places of the earth, and feed thee with the inheritance of Jacob thy father.' (Isaiah lviii. 14.) The Prophet say not, the inheritance of Abraham; for to him is only said, 'Arise and walk through the land'; (Gensis xiii. 17.) nor yet the inheritance of Isaac, although to him is said, 'I will give unto thy seed all these lands'; (Genesis xxv. 14.) but the inheritance of Jacob, to whom it is said, 'Thou shalt extend thyself with might to the West and to the East, to the North and to the South." Thus he who properly observes the Sabbath is compared to Jacob, who is called , "a perfect man," free from the struggles of the passion, whose desires are completely incorporated in his duty, and, like that, devoted to his God.

Accordingly, the Talmud further says, (Treatise, Sabbath, fol. 118, page 2,) "R. Judah saith, Rab said, Whosoever delights in the Sabbath has the desires of his heart granted to him; as it is written, 'Delight thyself in the Lord and He will grant thee the desires of thy heart.' (Psalm xxxvii. 4.) We should not have known what this *Delight thyself* means, had not the Prophet directed us by saying, 'Thou shalt call the Sabbath a delight.' (Isaiah lviii. 13.) This teaches us, that whosoever delights himself to the proper observance of the Sabbath is rewarded, not by such of his desires only being granted as are conducive to his good, but by having all his desires granted, because they are all pure, incorporated in his duty, and cannot, therefore be otherwise than conducive to his good."

(*To be Continued.*)

Archie Campbell, a city officer of Edinburg, of noted celebrity, had the misfortune to lose his mother; and, in order to gratify her last wish, he had her body conveyed to the Highlands in a hearse for interment. He returned, it was rumored, with the hearse full of smuggled whisky. A friend, one day, began to tease him on the subject. "Wow, man," replied Archie, "there's nae harm done. I only carried awa' the body, and brought back the speerit."

REFLECTIONS SUGGESTED BY THE LESSON OF SABBATH NEXT.

"The father of the righteous shall greatly rejoice,
And he that begetteth a wise child shall have joy of him."

Prov. xxiii. 24.

Although Abraham had left many children besides Isaac, the biblical history of Abraham's decendents rests upon the life of Isaac alone, which forms the link of the chain of events leading to the captivity of Egypt, and to the great era of the revelation on Mount Sinai, which may be termed the consummation of the first epoch in the history of the world. In Isaac alone was centred the future prospects and fate of a nation destined to uproot idolatry, and to become the depository of that sublime revelation, and the teachers and promulgators of the sacred laws, which, combining morality with religion, superseded the polytheism of the Amorites and the Canaanites, and the abominable human sacrifices and profligate services connected with it. The portion of next Sabbath therefore commences, "And these are the generations of Isaac, Abraham's son: Abraham begot Isaac." Thus the history of the Bible is resumed with the generation of Isaac only, to the exclusion of those of the other children of Abraham, whose biographies are passed over in silence, as void of interest, whilst that of the one in whom and by whom was fulfilled the promise: "for in Isaac shall thy seed be called" is taken up. The fondness and love to an only son—one so unexpectedly and so miraculously born and saved—to Isaac, was not manifested by his parents in the manner in which parents generally indulge an only child, in self-willed actions and capricious desires, but by training him up to the same path of virtue and morality in which they themselves trod, and by instilling into him the same implicit trust and faith in God, which has conferred on them respectively the titles of father and mother of people and nations, remembering the words of our Text: "The father of the righteous shall greatly rejoice, and he that begettteth a wise child shall have joy of him."

The character of Isaac's two sons, however, Jacob and Esau, widely differed. Esau was a cunning hunter—a man of the field, absorbed in the enjoyment of the present, and careless to the happiness of the future; whilst Jacob was a plain and pious man, dwelling in tents, where he devoted himself to the study of that religious faith which had been instilled into his infant mind by his mother Rebecca, who loved him more than his elder brother. What renders the distinction between the character of the two brothers most remarkable, and historically important, is the fact that they were not confined to the two individuals, but extended to their descendants, the two nations which bore their respective names—Israel, the nation descending from Jacob (whose name was also Israel), and Edom, the nation descending from Esau (whose name was also Edom). Both nations received their possessions from God. Joshua told the people in the name of God: "I gave unto Isaac, Jacob and Esau; and I gave unto Esau Mount Seir, to possess it; and Jacob and his children went down to Egypt," whence they proceeded to inherit the land of Cannan. The Haphtorah, or prophetic lessons of the portion of tomorrow, thus illustrates the character of the two nations: "I have loved you said tho Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? said the Lord: yet I loved Jacob; and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom said, "We are impoverished, but we will return and build the desolate places; thus said the Lord of hosts, They shall build, but I will throw down; and theyshall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel" (Malachi i. 2—5). Here we have, from the authority of God himself, through the mouth of his prophet, the causes assigned why Jacob was more favored than his brother Esau, or rather, why Israel was more favored than Edom; what it was the presumption and boasting of the latter in their own power, and their defiance of the Omnipotent which tended to their destruction.

In the blessings given to the two brothers by their father, in tomorrow's lesson, we distinctly perceive the features which distinguish the two characters. Esau was to live by his sword, and Jacob by the power which his superior cultivation, caused by a purity of morals and faith, had conferred on him. It will be observed that in the blessing of Jacob, although the Patriarch Isaac spoke of dominion over his brethren, and the submission of nations to him, although he said: "Let people serve thee and nations bow down to thee," he did not speak of a physical dominion and a physical submission, but a spiritual one. There is no mention made of the sword or other physical weapon, but it was the spiritual weapon in the hand, or rather in the mind of Jacob's descendants by which they conquered their enemies. The blessing concluded with a sentence, which every page in the history of nations corroborates: "Cursed be every one that curseth thee, and blessed he that blesseth thee."

The vindication and sanguinary character of Esau is fearfully described in the Scriptural passage: "And Esau said in his heart, The days of mourning for my father are at hand, and I will slay my brother Jacob." Nor does it at all appear that Isaac, notwithstanding his pre-disposition in favor of Esau, either regretted or recalled the blessing given to Jacob. On the contrary, we read in the commencement of the twenty-eighth chapter, that Isaac called Jacob and blessed him, and charged him not to intermarry with the family of the Canaanites, but to choose a wife from his own family, concluding: "And God Almighty bless thee and make thee fruitful and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee." We also perceive that Isaac, as well Rebecca, who so tenderly loved Jacob, sent him away to save him from the fury of Esau. We lay particular stress on the latter blessing of Jacob by Isaac, as it affords a clear proof of the confirmation of the previous blessing, which, having been obtained by strategem, is considered by some biblical critics, as unavailable. Though to human understanding, the mode in which Jacob obtained the former blessing is as unjustifiable as is the sale of the birth-right by Esau, it yet appears that Isaac before his death perceived his error in preferring Esau to Jacob, from the solemn and affectionate farewell he gave to Jacob previous to his departure from the paternal roof; and on the other hand, his disgust at the conduct of Esau in marrying the profligate daughters of Heth. Nor does it appear that when Isaac discovered his mistake in blessing Jacob instead of Esau, that he recalled that blessing, or denounced Jacob; but, on the contrary, we read that "Isaac trembled very exceedingly and said, Who? where is he that hath taken venison, and brough it me, and I have eaten of all before thou camest, and have blessed him?" Had Isaac repented the mistake, he would have cursed Jacob; instead of which, he emphatically concluded גם ברוך יהיה Yea, and he shall be blessed! Isaac evidently saw that he had mistaken not only the two persons, but the two characters; the voice of conscience called to him, Jacob had deserved it more than Esau, and the heavenly spirit whispered to him, "Yea, he shall be blessed!"

Throughout the whole of the Scriptures we observe, that great importance and consequence was attached to the blessings and curses, which the moderate thinker and rational philosopher may treat as superstition and prejudice. With an equal degree of contempt may he look upon the institution of blessing by the Priests, or any human being. He may ask with a great deal of truth: "What do I care about the blessings or curses of a man like myself—is there any one but God, who can bless and who can curse?" Yet, we would reply to him, it nevertheless appears from Scripture, that God Himself has attached great importance to the blessings and curses of men to one another. A second question might then arise: As God is the sole Ruler of events, of what avail can be the blessings or curses of man, and what are they worth in reality? And why should we at all regard with so much solemnity and devotion the blessing of the priests, mortal men like ourselves?

The question is no doubt a startling one, but its solution is found in Scripture itself, and in the very portion of to-morrow. Indeed, the more we read the Pentateuch, the more questions will startle us; but the more attentively we read the Prophets, the more clearly we find the solutions. The law of God, say our sages, is a light which never extinguishes, but becomes clearer and lighter the longer it burns; and as by one light we may kindle hundreds and thousands, so may we by the comprehension of one idea clear up a thousand questions and mysteries presenting themselves in the course of our studies.

A close examination into the circumstances connected with Scriptural blessings will show us, that they were not a voluntary expression of the wishes and hopes of the individuals who pronounced them, but the involuntary utterance by the lips and the mouth of the thoughts which a Supreme Being engrafted on their minds and in their hearts. The inspired men, and the Prophets of Scripture, neither in their blessings nor denunciations gave vent to their own feelings, but foretold the predestined fate of individuals or nations to whom they were deputed by the Ruler of fate, to execute the Divine mission. Hence the incapacity of Balaam to curse Israel, however he or Balak might have wished to do so, and hence his emphatic admission: "Have I at all the power to say anything? the word that God putteth in my mouth, that will I speak." Balaam well knew that his curses would be of no avail, after God Himself, who alone can give authority to human blessings or curses, had told him: "Thou shalt not curse the people, for they are blessed." The crafty Balaam had no choice in the matter, and was compelled to say to the messengers of Balak, "If Balak would give me his hand full of silver or gold, I cannot go beyond the will of the Lord my God, to do less or more."

No wonder then that the blessings of these inspired men, whose words were the dictates of the Supreme Ruler of the universe, were so eagerly sought for. No wonder, that Rebecca was anxious to obtain the blessings of her pious husband for her favorite son Jacob. Such appeared to be the immediate effect of a blessing on its object, that it revived the drooping spirit of the afflicted. When Hannah, the mother of Samuel the Prophet, in the bitterness of her soul from the provocation which she received from her adversary Penninah, wept and prayed to God, and was mistaken for a drunkard by Eli; and when she vindicated herself by the emphatic sentence: "Out of the abundance of my complaint and grief have I spoken hitherto;" and when Eli had discovered his error, and said to her: "Go in peace, and the God of Israel grant thee thy portion that thou hast asked of Him," what a change do we perceive in Hannah's state of mind! The few words of blessing pronunced by Eli turned her sadness into gladness, and her grief into joy! Scripture tells us: "That the woman went her way, and did eat, and her countenance was no more sad: and she rose in the morning early and worshipped the Lord." The blessing of Eli was not a mere sound of words, but a reality; for soon after, "The Lord remembered her," and Samuel the Prophet was the fruit of that blessing.

That the blessings which Isaac gave to Jacob and Esau, as well as all the blessings and curses recorded in Scripture were not the mere expression of human wishesd but the foretelling of events pre-ordaine, by an Almighty will. History, that most faithful commentator on the Bible, that most influencial interpreter of prophecies, affords stronger proofs than we can adduce. Every letter of Isaac's blessing has become a living fact.

Let us observe, that Esau was told to serve his brother Jacob, or rather that Edom was to be subjected to the rules of Israel—a fact which is recorded in history, yet there was an additional complaint, that thou shalt break his yoke from off thy neck." The import of this sentence is, that Edom was to serve Israel only so long as the latter is entitled to that rule by moral and religious superiority; but as soon as Edom shall have cause to complain, on account of the degeneracy of Israel into idolatry and immorality, so soon shall Edom throw off his yoke from off her neck. This blessing to Esau was most awfully verified in the conquest of Judæa by the Romans (the descendents of Edom) when violence, corruption, and polytheism, had superseded virtue, morality, and montheism in the house of Israel.

When Prophets ceased from Israel, and holy inspirations had vanished from among them, the authority for conferring blessings was transferred to the priesthood. It became then a set phrase, as dictated in the Mosaic Law (Num. vi. 22). But the prophetic portion above alluded to, shows us of what character the Priest must be, if his blessing is to be available.

"And now, O ye Priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings."

Let us therefore not imagine that the blessings of every Priest is really a blessing, unless the Priest himself is imbued with the religion and morality which confer on him the sacerdotal authority. The Prophet then illustrates the commandments of the blessing, and the conditions of the covenant made with the priestly house: "And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord."

"My covenant was with him of life and peace;
I gave them to him for the fear of me,
And the reverence with which he adored my name."

Fear and reverence of God are the first conditions to render the blessing effectual. The next conditions are thus described:—

"The law of truth was in his mouth,
And iniquity was not found on his lips:
He walked with me in peace and equity,
And did turn many away from iniquity."

It is not only truth and integrity which the Priests has to follow and exercise, but also peace and equity—two noble requirements for a priest to adorn his sacred office, and to effect good among his flock. Conciliation is the true spirit of Priesthood, fanatism and persecution defile the sanctity of his functions; for it is not to punish iniquity, but to turn many away from iniquity. The next conditions are instructive to the public:—

"For the Priest's lips should keep knowledge,
And they shall seek the law at his mouth."

He must himself keep and perform what he preaches, if his instructions are to make an impression; his lips must keep wisdom, if the people are to seek knowledge of him. All these conditions rest upon the one principle—that his blessings are profitless and void, unless they have the sanction from on High, "for," concludes the prophet:—

"He is the messenger of the Lord of Hosts."

May then, the Priests of our age endeavor to cleanse themselves before they undertake the important task of blessing others, may they, in a spiritual sense, perform (washing their hands) before they lift them up to bless the people. Indeed, it will not be too bold to assert, that the ceremony of the washing of hands and feet of the Priests in the Temple previous to their performing any service, indicates the necessity of spiritual cleanliness of concience and hands. Then, and then only, may we expect the fulfillment of the most glorious of blessings: "The Lord lift up his countenance unto thee and give thee peace!"

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Isaac S. Nathan, Redacteur.

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Sie nähert sich der Gottes Forschung.—ותלך לדרש את ה'

Jahrgang 1. **San Francisco, den 18, November 1874—5635.** **No. 6.**

Der Min.

(Fortsetzung.)

Perl wollte nun den Sohn mit aller Gewalt bis vor den Ort hinausbegleiten. Nur mit Mühe vermochte Rebb Wolf sie zu bereden, das nicht zu thun. Dann erst wüßte man recht, meinte er, was Kobi vorhabe.

Eines aber versprich mir, sagte sie zu Kobi, mit bebender Stimme, als sie schon in der Hausthüre standen, daß Du dich mit ihm nicht weiter einläßt, wenn Du siehst, daß mit ihm nichts zu machen ist, und daß Du mit ihm nicht aufbegehrst, ihn nicht reizest, sobald Du siehst, daß er Dir etwas thun will. Versprichst Du mir das?

Ja Mutter, sagte Kobi lächelnd, ich versprech' Dir's.

D'rauf nahm er kurzen Abschied von den Eltern. Die Mutter legte, nachdem sie ihn geküßt, noch die Hand auf seinen Kopf und benschte ihn.

Das kann Dir gewiß nicht schaden, sagte sie.

Kobi berührte noch mit der Hand die Mesuseh an der Thürpfoste und ging dann. Als er schon unter den Nußbäumen stand, wandte er sich noch einmal um, seine Lippen zuckten, es schien, als wolle er noch etwas sagen,

Hast Du was vergessen? fragte Perl.

Nein, nein, sagte Kobi mit einem vielbedeutenden Lächeln, das an der Mutter haften blieb, es hat Zeit, bis ich zurückkomme! —

Perl sah dem dahinwandelnden Sohne so lange nach, bis er vor ihren Augen entschwunden war. Traurig kehrte sie in das Haus zurück.

Lebendiger Gott! seufzte sie vor sich hin, behüt' und beschütz' ihn. Ich hätt' ihn vielleicht doch nicht von mir lassen sollen! Das einzige Kind, was uns Gott bescheert hat, und das man wie den Augapfel behüten sollt' — und jetzt geht es, man kann gar nicht wissen wohin? und wie es ihm ergehen wird. Hätt' ichs nur nicht zugegeben! Aber leider Gottes! so sind wir unglücklichen Weiber, es kann uns so ein Mann, wenn er seinen Kopf aufsetzt, umblasen! Zu so einem Tieger und Elephanten ihn zu schicken! So auszusetzen sein eigen Blut und Fleisch! Wenn er ihm nur nichts thut!

Narrele, tröstete sie Rebb Wolf, dem geschieht nichts und wenn er müßt' geradezu auf einen Thurm hinaufsteigen.—

Verabredetermaßen fand Kobi die bestellte Gelegenheit draußen vor dem Ort auf ihn warten. Er stieg rasch ein; ohne Aufschub ging es fort. Die dichte Leinwand, die über den Wagen gespannt war, entzog ihn den Blicken der Vorüberkommenden, entzog das sinnende Gedankenleben, das sich bald in einem versteckten Lächeln, bald in der zusammengezogenen Lippe aussprach, jedem forschenden Auge. Wie könnten wir es errathen? Das Beste ist, wir denken nicht lange nach und folgen dem Brautwerber für des Vorstehers Sohn, gleiten ihm nach und klammern uns an ihn, wie an den Körper der Schatten!

Gleich zu Anfang der Fahrt nahm sich Kobi vor, den ihm vom Vater vorgeschriebenen Angriffsplan in etwas abzuändern. Wie ein kühner General wollte er selbstständig handeln, wenn auch im Ganzen den Befehlen des Feldherrn getreu.

Vater Wolf hatte ihm vorgeschrieben, geradezu auf den Randarhof loszuziehen, oder eigentlich, er hatte das selbstverständlich, ohne davon zu sprechen, so gemeint. Bei reiflicher Ueberlegung fand jedoch Kobi, es sei besser, den Feind nicht in der Fronte, sondern auf den Flügeln anzugreifen, nicht auf geradem Wege, sondern auf Umwegen. Kannte er denn diesen Feind so vollständig?

Aus der Schilderung seines Vaters hatte Kobi nur ein ganz unbestimmtes Bild entnommen; wenn aber der Angriff rasch und kräftig geführt werden sollte, so mußte er alle Schwächen und Stärke des Feindes kennen, mußte wissen, ob man ihn rechts oder links, bei seinem Kopfe oder bei seinem Herzen fassen sollte. Er wird doch nicht gar so ein Unmensch sein, berieth er in sich selbst, daß man ihm von keiner Seite zukann! Ich hör's ja immer sagen, wie jeder Mensch einen Zipf hat, daran man ihn halten und niederwerfen kann. Sollte der Randar nicht auch so einen Zipf haben?

Man sieht, Kobi wäre zu einem General nicht gerade unpassend gewesen; er verstand sich nicht schlecht auf die Regeln der Kriegskunst. Sobald er mit sich einig geworden, lag auch der ganze Plan fertig vor ihm. Kobi schloß nämlich mit Recht, daß je enger der Kreis um den Randarhof wurde, desto genauer und zuverlässiger mußten auch die Berichte über denselben werden; je weiter aber, desto toller und verwirrter. Er ließ daher in der nächsten Gemeinde halten und die Gelegenheit in ein Wirthshaus einstellen; er selbst ging zu Fuß in die Gasse, wo er ein so oft gesehener Gast war. Er aber hielt sich nicht lange auf, stand wohl Jedem eine Rede und Antwort, aber nicht zu viel; er wußte, daß er hier in einem besonders bekannten Hause die beste Auskunft erhalten werde. In dieses Haus trat er ein; Kobi hatte es besonders ausersehen, weil es eines von jenen Häusern war, wo man über Alles belehrt werden konnte: über einen Sack Wolle so gut, wie über den guten und schlechten Ruf der Leute auf zehn Meilen im Umkreis.

Man schrie vor Verwunderung auf, als man ihn, den man immer von der Geschäftskleidung her kannte, plötzlich so festtäglich, in so außerordentlichem Aufputz vor sich stehen sah.

S' Gotts willkomm', ertönte es von allen Seiten, haben gewiß heute etwas vor?

Wenn Sie nichts dagegen haben, meinte Kobi bescheiden, so sag' ich: ja.

Sich doch besonnen! hieß es dann weiter in jenem hönisch-lustigen Tone, den man bei solchen Gelegenheiten am liebsten anstimmt. Und wo soll sie denn sein? Kann man's wissen?

Warum nicht, meinte Kobi, da und da.

Er nannte eine benachbarte Gemeinde, hütete sich aber wohl, Namen oder Stand der Beschau zu nennen. Die Leute, die zum Glück nicht unbescheiden sein wollten, drängten nicht weiter und begnügten sich mit dieser Auskunft.

Nachdem Kobi sich auf diese Weise den Rücken gesichert hatte, wußte er durch eine geschickte Drehung auf den Randar zu kommen, ohne daß eine lebende Seele in der Stube auch nur leise geahnt hätte, hahinter liege etwas mehr. Er habe ein Geschäft mit ihm vor, eigentlich nicht er, sondern ein Anderer, in dessen Namen er es vollbringen sollte; sie würden aber wissen, wie sehr es Einem erleichtere, wenn man sofort denjenigen kenne, mit dem man es zu thun habe. Er bitte sie daher, ihm mitzutheilen, was sie in dieser Hinsicht wüßten; den Dank sollten sie im Voraus dafür nehmen

Lebendiger Gott im Himmel! Was mußte Kobi da für Dinge vernehmen! Er glaubte in ein Wespennest gestochen zu haben, so wild und ungezügelt flogen ihm die üblen Nachreden um die Ohren. Vor dem, hieß es, solle er sich in Acht nehmen, der sei im Stande, wenn er bemerke, daß man ihn um zwei Kreuzer Werth überhalten wollte, fuchswild zu werden und Einem Arm und Beine zu zerschlagen. Es sei ihm dann Jeder gleich, ob reich, oder arm, ob Jud oder Christ; wenn er anfange, solle Einen Gott behüten! Zum erschreckenden Beispiel wurden noch einige wahrhaft schauderhafte Geschichten zum Besten gegeben, aus denen allen die Lehre hervorging: man solle sich mit ihm in nichts einlassen. Dem Einen hatte er das Haus verboten für immer, weil er ihn bei einem Sack Haber um einen Kreuzer übervortheilt, den Andern, der zu seiner Tochter auf die Beschau gekommen, habe er schimpflich zum Hause hinausgejagt, weil er beim Eintritt die Mesuseh zu küssen vergessen, auf einen Dritten hätte er sogar die Hunde hetzen lassen, weil er bei Tische einen Fehler im Benschen begangen. Eines müsse man ihm aber doch nachsagen, was wahr sei: Wenn man den Randar in einer guten Stunde treffe, und ihn zu behandeln wisse, so lasse sich ganz gut mit ihm auskommen, dann sei er wie ein gewöhnlicher Mensch, und ließe sich um den Finger wickeln.

Kobi war mit dieser Auskunft nicht zufrieden; sie war ihm reichlicher geflossen, als er selbst gehofft hatte. Unter einem Vorwande machte er sich los, dankte, aber nicht so, daß irgendwie ein herzlicher Ton hätte aufmerksam machen können, daß man ihm eine große Verbindlichkeit bewiesen und empfahl sich dann. Mit der Gelegenheit fuhr er hierauf weiter, aber schon im zweiten Dorfe, durch das er kam, ließ er wieder halten; daselbst wohnte ein armer Bestandmann, von dem er zuweilen im Vorbeigehen, mehr aus Mitleid als wirklichem Bedürfnisse Manches kaufte. Der Bestandmann kam weit herum und Kobi schloß mit Recht, auch hier müsse er Bericht erhalten. Die nämlichen Bewillkommungen, dieselben Ausrufe der Verwunderung, dieselben Fragen, wohin die Beschau sich richte, tönten ihm entgegen. Kobi beantwortete sie ganz in der nämlichen Weise, wie er dieß kurz vorher gethan hatte, er machte kein Hehl daraus, daß er wirklich etwas vorhabe, und wußte auch hier den Bestandmann so herumzuführen, daß dieser ohne die leiseste Ahnung mit einem Male im Randarhof stand und von dem zu reden und zu schnurren anfing, als wäre er eigens dafür bezahlt worden!

Der sei, hieß es, der größte Grobian, der auf Gottes Erdboden existire, sage den Leuten unaufgefordert Wahrheiten ins Gesicht, die sie lieber nicht hören möchten, geniee sich vor keinem Menschen, mache sich auch nichts aus Gott und der Welt. Damit wolle er aber nicht sagen, daß es im Randorhof etwa unjüdisch zugehe, im Gegentheil, weit und breit, in halb Böhmen gäbe es kein so frommes Haus. Aber ein Grobian und ein Flegel sei er doch wie kein zweiter lebe; man müsse sich außerordentlich in Acht nehmen ihn nicht zu erzürnen. Er selbst, der Bestandmann nämlich, habe mit ihm ein Stückl vorgehabt, an das er sein Lebtag denken würde. Er habe einmal eine gute Partie Wolle von einem Bauer kaufen können, aber das Geld habe ihm dazu gefehlt! Da habe er sich gedacht: in der Nähe wohne Rebb Josel Süß, der Randar, dem's auf sechszig oder achtzig Gulden nicht ankomme, bei dem wolle er es versuchen. Wie er ihn aber angeschnauzt habe, das soll seinem größten Feinde nicht zukommen; er wolle ihm das Geld in längstens drei Tagen wieder zurückbringen, habe er ihm in aller Demuth und Bescheidenheit versprochen; er aber, der Randar nämlich, habe ihn fast nicht einmal ausreden lassen, geschrieen und gelärmt mit ihm, als hätte er sein sämmliches Hab' und Gut begehrt. Meinst Du Jüd', habe er gesagt, ich hab' mein Geld nur für Dich? ich hätte mit meinem Geld nur Schnorrer zu füttern? und meinst Du vielleicht, mit Deinen drei Tagen müßt' ich nicht bis auf den letzten Pilsner Markt (das heißt auf Nimmerwiedersehen!) warten?

In dieser Stunde hab' er ausgestanden, um alle Sünden abzubüßen, er hätte an Leib und Leben gezittert. Zuletzt sei die Tochter dazu gekommen, auf die er große Stücke halte, und da sei er plötzlich ein ganz Anderer geworden. Ob er sich vor dem Mädchen geschämt, oder ob Gott eine bessere Laune über ihn geschickt hatte, könne er nicht angeben. Er sei aber über den Schreibtisch gegangen und habe ihm ohne ein weiteres Wort das Geld hingeworfen. Zuletzt habe er noch zu Tisch bleiben müssen. An den Tag werde er aber noch auf seinem Sterbebette denken.

So erzählte der Bestandmann. Auch mit dieser Auskunft war Kobi zufrieden, und daukte herzlich dafür. Wenn er es genau betrachtete, so lautete der Bericht, den er jetzt erhalten, doch ganz anders, als den er in der ersten Gemeinde empfangen. Der Randar hatte also bei all' seiner Wildheit und Grobheit doch einen Zipf — seine Tochter?

(Fortsetzung folgt.)

† Mit Bedauern haben wir den traurigen Fall vom Tode des weltberühmten Rabbi Dr. Geiger, vernommen, und da er uns sowohl als das ganze Judenthum, ja mehr, die ganze wissenschaftliche Welt rührt, wollen wir nächste Woche den Empfindungen unseres Herzens in unseren Spalten Raum geben.

"Voice of Israel."

וקול דבריו כקול המון

"And the voice of his words is like the voice of the multitude." (Dan. x., 6.)

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TEPHILLIN.

Who does not know what Tephillin are? Every one has seen them, and every one knows that they are little black leathern cases of a square shape, containing scrolls of parchment on which are written certain portions of the Holy Law; that attached to this little cases are long thongs of leather; also that one of the Tephillin is fastened on the left arm and the other around the head.

But are these Tephillin associated in your mind with any idea of reverence? Alas! I fear that many of you will say, "no." I fear that many of you feel that the wearing of Tephillin is an empty ceremony, devoid of interest, because you do not understand the great and holy truths taught thereby. For this reason, you put on and take off the Tephillin in a listless way, and probably are not very much horrified if you sometimes forget them altogether.

Now I propose in this paper to show you the teachings of the Tephillin. I will begin with the lesson taught by the text above cited, which is familiar to all Jews—even to the most unlearned.

First then, the Tephillin are a token. And from whom are they a token? from the great and good Lord of the vast universe.

What a glorious privilege to bear a token from such a Being, to have a sign of affection from that great King, who rules myriads or worlds with mercy and with love, and who though so inexpressibly great, yet vouchsafed his special protection to a weak and prostrate nation, and made that nation specially His own! Truly it is a glorious privilege!

No doubt you have heard of wondrous deeds of valour performed by brave soldiers on the battle-field. You have read how they fearlessly encounter death in its most horrid form—how they rush to the cannon's mouth—how they courageously throw themselves in the terrible line of bristling bayonets, defiantly inviting death. You have heard too, how the soldier bears weary marches, lives on the scantiest fare, and endures the rigors of cold and storm, very often but scantily clad; how the wounded soldier must lie upon the battle-field for hours surrounded by dying and dead, how he is stretched uneasily for many weary days and weeks and months upon his comfortless couch, from which, perchance, he may never rise again, or may rise a cripple for life.

Yet does the soldier cheerfully encounter all this peril,—gladly does he suffer these evils, and think himself well rewarded if he but win some token of his country's gratitude and his sovereign's applause. See how he cherishes that glistening medal as his dearest treasure. Mark with what proud delight he fastens it upon his breast. Though it be but a bit of silver of little value, to him it is as priceless as the costliest gem would be.

If then such pride and affection is felt in a token of a favor bestowed by a mortal king, how great should be our enthusiasm when we put on a token of favor given to us by the King of kings! How can we sufficiently show our appreciation of such an honor!

But let us examine further wherein the honor thus bestowed upon us consists. It is not of shining metal like the medal which the soldier so proudly wears. It bears not the effigy of the King who gave it;—for that King is incorporial, and possesses no bodily likeness. But, hidden within those little leathern cases, is the charter of our nationality. For the little scrolls are inscribed with words which bind Israel to God for ever;—words which declare the unity of God, and which impose upon us the duty of loving Him, obeying His will, studying His precepts, and training our young ones to love and obey Him;—words which teem with the promises of the rich stores of happiness awaiting them who hearken to, and obey the mandates of the King of kings!

When, therefore, you bind the Tephillin upon your arm, and praise God for having sanctified us with His precepts, and commanded us to wear these tokens of His favor, think of the signification of the Tephillin. Think how God has bound Israel to Himself, sanctified him with loving precepts, distinguished him from all other nations, preserved him in the midst of overwhelming dangers, and kept him alive while scores of the mightiest nations have fallen into decay and perished.

Well may you bind such a charter on your arm, and next your heart, to impress upon you that your deeds should be worthy of the special privilege with which you are endowed, and that your heart—the source of all vital activity—which impels the stream of life to the distant limbs, may send to them with it a swift message to perform the behests of the One and only God.

And when you bind the Tephillin upon your head, encircling the brain—the fountain of thought, and mainspring of action, think again of the act you are performing. Think that it is by religion that a man is raised above all creation; that reason alone, unaided and unguided by a higher principle, may even degrade man, may make him a scoffer and a sinner. Bind then, religion to your reasoning powers. When you argue upon things beyond mortal ken and are perplexed, doubt not, but think there is One who created your reason, and before whom all things are clear—the One and only God. Bind religion to your thoughts, and it will impregnate your deeds. Let religion be evident in your works,—not in canting words of deceit or proud censure of your neighbor—but in upright dealing, in speaking truth and walking humbly before God.

When you remove the Tephillin from your brow and from your arm, and put them away carefully till the morrow, put not away with them the good thoughts which they have begotten. Carry the teaching of the Tephillin with you into the bustling world. Be kind and charitable to all, sympathize with the poor and afflicted, and look not down with haughty glance upon those beneath you. For is it not written in the Tephillin how the Great Lord of the Universe condescended to notice our poor ancestors when oppressed by the Egyptians, and how with a strong hand He delivered them! And this fact we must remember at all times—that He, the Creator and Ruler of all the mighty hosts of heaven, condescends to sympathize with the meanest mortal in the hour of affliction. He hears the cries of the sufferer and affords consolation. Oh, shall we not humbly try to imitate His goodness, even though it be by our little puny efforts?

And when, too, you walk abroad in the world, and are surrounded by many allurements, tempting you to forsake that path wherein you—one of "a nation of priests"—should walk, carry with you the teaching of the Tephillin, and forget not your allegiance to the King who gave you the token. For is it not written in the Tephillin, that "thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might?" And how better can we express such love than by using His gifts in His service, by rendering all the powers of our body, all the faculties of our mind, and all the worldly means with which He has endowed us subservient to His will. No matter how strong the temptation, it must be resisted for His sake;—no matter how strong the sacrifice, it must be cheerfully made to obey His will.

And in order to have sufficient strength so to love and serve God at all times and at all seasons, study well the Divine Word, and keep it ever present in your mind. For is it not written in your Tephillin, that "these words which I command thee this day shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thau liest down, and when thou risest up?"

Meditate then upon the Divine Word; teach it to your children. When your little ones crowd around you on your return to your home, and sit playfully on your knee by the fire-side, while you amuse them with tales suited to their infant minds, carefully instile into their hearts the germs of religious feeling, that as they grow up, the great idea of a God ever present, and ever observant, may grow up with them, and so preserve them from evil. For young and for old there is no better preventive of sin than the meditation upon the word and the ways of God thus enjoined upon us.

These then are the teachings of the Tephillin; and if we profit by them and obey them, we shall be brought nearer to Him who bestowed upon us this "token" of His affection and love.

THE FOX AND THE FISHES.

In the time of Rabbi Akiba, the Romans isued a edict forbidding the Jews to study, or to teach the law, under penalty of death. Nevertheless, Rabbi Akiba refused to close his schools. As usual he gave instruction publicly to many thousands of disciples.

Pappus, the son of Judah, one of the Rabbi's intimate friends, remonstrated with him upon his imprudence, declaring that it was highly culpable thus to expose himself and his pupils to the fury of the irresistable Romans; that it were far better to secure his own and their safety by discontinuing his teaching.

But Rabbi Akiba answered—"Pappus, I always thought thee wise, but I now see thou art a simpleton. I will tell thee a parable. Once the fox was walking by the river-side, and saw the fishes running abuot hither and thither in great confusion.

"He said to them:—What ails you, that you are thus terrified?

'There are great many nets and hooks,' they replied, 'cast into the river to entrap us."

"Never mind," said the fox, 'if you wish, you can easy avoid all those dangers, by coming and living with me. Your ancestors and mine lived together in the most friendly manner on dry land, where there are no nets, and no snares."

"But an experiesced old fish answered, 'Art thou he whom they call the wisest among the beasts? Nay, thou art but a fool to think that we are to be caught by thy device. Shall we leave the water, our native element, where we are indeed exposed to the dangers of death, but where at least we have a chance of living, and shall we come on dry land, where nothing but certain death awaits us?"

"As the wise old fish said to the fox, so I say unto thee, O Pappus! The holy law is the only element in which we Jews can have a chance of living. While we earnestly study it, and faithfully obey its commands, we may be exposed to many dangers; but should we abandon it, certain death—the inevitable dissolution of the nation—awaits us."

So Rabbi Akiba persisted in teaching the law to crowds of disciples. The aged Rabbi was indeed ultimately put to a most cruel death by the Romans; but not until he had disseminated knowledge far and wide,—not until he had reared up many hundreds of accomplished pupils, who preserved the law in Israel pure and intact.

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On Sabbath last, November 14th, 1874.

כבוד חכמים ינחלו

Honor is the inheritance of Sages.

Such was the teaching of Solomon, and we acknowledge his being right: Let us always give honor to the Sages, for they elevate the spirit of the community and make happiness approach society.

This consideration brought us to the resolution, to have Rev. Dr. Vidaver's Sermons, delivered every Sabbath in the Synagogue of Sherith Israel, on Taylor near Post Streets, in the "Voice of Israel," so that those who dwell abroad, and even those of our co-religionists and Gentile brethren who had not the pleasure to hear that eloquent Rabbi, may draw the balsam of life from reading the highly exalted Sermons of the Doctor.

In the 27th Chapter of Genesis, one of the Chapters we read this morning, second verse are found these words:

הנה נא זקנתי לא ידעתי יום מותי

"And it came to pass that when Isaac was old and his eyes were dim so that he could not see, he called Esau, his eldest son and said unto him "my son" and he said unto him "Behold here am I," and he said "Behold, now I am old I know not the day of my death."

Our ancient sophists divide man's life into two parts.

The Creator, they say, has for wise purposes given distinctive features to the different periods of human life. There are in the first place, the years of constant increase of body and intellect, the years of continual development of mental and physical powers and these years are called ימי עליה the years of ascending; then come the years of a gradual decline and decay of our bodily structure, and these years are called ימי ירדה or periods of descending. But my friends, a sin roaming over the mountains we very often find a level space, a table land as it is called, between the ascent from one valley and the descent to another valley where the waters having no free run gather into pool,s or stagnate in a black morass; thus, human life, especially between the ages of forty and fifty, presents exactly such a level. Traveling onward with but a little change in our external appearance, with but little change in the powers of body and intellect, after growth has entirely ceased and before decay has began, ere scenes of our growth have entirely left us, and before those of old age have come, arriving at full maturity with waste and supply in full ballance, it were hard to say whether we are still ascending from the cradle or whether we are on our way down to the grave. It is my friends, a very solemn position,—that calumnating point from whence we perceive a cradle which we left on one side, and the grave which we shall occupy on the other side,-a very solemn position indeed, and yet it is not of much practical importance, and the conseqnence to know whether are all ascending the hill of life or descendig the hill of life.

It is not of much practical consequence, because there are so many diverse diseases, and in the chequered chapter of accidents so many causes, that but very few live to number the appointed three score years and ten. Very few men or women reach that age seventy years old.

Death smites his victims at all ages, no matter whether we are with the buoyant steps o youth pressing upwards, or tou er ng own the hill of life beneath a a years. We are at all events and at mes walking upon graves, and yet we ove life too much not to be startled by that discovery. *Hiaina Zacantey.* Behold I am getting old; behold I am walking downward; downward to the grave leads my path; my way has spun into the yellow and seaved leaf; time blanched my brow, and my hair is getting a snowy tinge. The smoothness of my face is vanishing; soon will come wrinkles mercilessly, and my limbs lose their elasticity; I look into the mirror and behold it reflects it. Behold, I am getting old. It is mortifying, it is humiliating—that discovery in any man, in any woman especially.

And still my friends, though this discovery is mortifying as we said, and it is indeed crushing, and to us annihilating in some people—we shall take one illustration from life and show you.

Some men whenever they make that discovery they feel troubled,—it crushes them down, it annihilates the remainder of their life. Just see, there is a man, a very respectable man, very honest indeed. God blessed that man, not with the goods of this life,—not with the fat of the land, but He blessed him with a large family. He is surrounded by his little ones, sons and daughters. Now I ask you my friends what are the uppermost wishes of his heart? what are the wishes which he mostly cherishes in his bosom? They are simply these; he wishes to see his offspring grow up to the honor of humanity, to their own honor and to his honor. He prays in his heart, and it is the uppermost wishes in his bosom, to see his daughters grow up and blossom in the sunny loveliness both of body and intellect; see them adorned with all unnamely virtues; see them become faithful loving wives and good mothers of Israel. He wishes and prays for it, to see his boys grow up to be men in the noblest sense of the word, to see them bloom into a fresh manhood and see them become men of character, men of principle, men of integrity, men useful to humanity and useful to society. Look at that man how he labors day and night. I see him, and I think the angel of that Supreme Being wrestling with Jacob, or rather I see Jacob wrestling with the Superhuman being, contending all the day and in the darkness of the night I say that man is a second Jacob, he is wrestling with toil and with gaunt poverty, and she wars with him by day and by night. She is his only associate. When he lays down his head on his pillow for rest, she is there as a sentinel, and when he rises from his slumbers she is still attending him, never leaves him, and he is contending with her. Why, he shirks from no duty, he shirks from no obligation; he labors very hard, he is struggling against the tide, and yet he does it with pleasure; because the future welfare of his beloved ones, of his children, form his care and solicitude by day, and occupy his very dreams by night. He never ceases to work, why? Because there is that great boon of humanity, there is hope, sweet hope whispering in his ears 'work on, work on,"—why there is time yet, for after the misfortune the time will surely come when you will find your reward, the time will surely come when you will conquer all difficulties. "And he works on encouraged by the hope. But lo! all of a sudden he discovers, what? "I feel I am getting old, I feel my limbs lose their vigor; I see old, age stealing upon me, its dark shadow falls heavily like an incubus upon my head, and its sable form dims the sweet light of hope." And he is wretched indeed.

There is another man, the very favorite of nature; when young, he was a model of external omeliness and internal gifts. Nature endowed him with all the gifts of a superior mind, nature did all she could for him; fortune lavished her smiles upon him, but that young man began to squander away his golden opportunities, —he trifled away his time in that unprofitable rapid enjoyments. He thought not of a future. Nature never refused him anything, but he abused everything; and whilst in that stormy vortex of sensuality and stale enjoyments, he could not hear the still voice of his seared conscience saying to him "stop in thy wild career." He did not hear, the still voice of a wounded conscience was drowned amidst the noise of Satan, and all the tempters that were around him; He did not hear. But years came, years went and the voice of conscience became more audible. He began to incline his ear; he could not help it anymore.

His youth passed away and then he heard that terrible voice of that inward monitor and judge. Oh! he felt the pang bitterly, and to-day he commences to repent and say to himself "there is time yet to retrieve; there is time yet to amend, I shall choose a better way of life;" and his desire is indeed firm, but alas, all of a sudden, he discovers that nature and he stand upon the very verge of her confines. Oh! what have I done? Oh, he feels bitterly, thinking of what is past, and he exclaims with all the bitterness of a wounded human heart, or it may be of a parent: "Oh who will give me back those years of my youth! Oh what a man I would become; how great, how noble, how elevated; give me back, give me back those years." But they are gone, vanished away, and he sees his golden hair or his raven hair become white, and his heart is pierced with anguish. Those days have gone by, fraught with evil crimes, vices, follies innumerable and what did they leave? they left behind a terrible link pressed upon his brow, so every one can see the crimes impressed upon his face, upon his brow and recognize him as an old sinner. 'No repentance for him,' says God.

There is repentence for any man who believes in this Jewish repentence, but we preach not such repentence to men able to commit sins that they should become Saints, or then Heaven would have more Saints than Angels. A man who can sin and says won't sin, he can become a holy man, but not a man wasted in body, not able to sin. If a man don't wish to expose himself to temptation, the temptation leaves him. But this is no repentance for him. All he can see is, looking back, those golden years have passed him; but the result is present to curse him that committed those years of evil. He sees them as a host of spectres, of ghastly demons following him to the very tomb which he is soon to occupy.

Yet if you imagine that the signs of old age are always external, you are mistaking; there are invisible signs of decay in man. Very often you see a man with a juvenile face, with raven locks, with a firm gait, steady and firm in his walk. He is called a young man and yet there are signs of decay and death signs of an approaching old age somewhere in him,—in his heart, not visible to every one, but he feels them and he says in bitter tones. "Lo! I am getting old. People think I am a young man but I feel in my heart that I am old. My mind is weak; my heart is weak and my eyes, not the eyes of the flesh, but the eyes of the spirit are dimmed and I am growing blind." Such a man was that very Isaac of whom we read in the Bible to-day. Our text commences thus "Isaac became old and his eyes became dim" and when Isaac was old and his eyes dim and blind, what did he do? He called for his eldest son, Esau. Why, we are astonished! We cannot comprehend that. That name is mentioned in a preceeding chapter. We are told that sometime previous to this, Esau sold his birth-right to Jacob; then Esau was not anymore the first born son; this occurred at the very time that blind Isaac lived; now, why did'nt he know anything about it. You may say, did Isaac know what transpired among his children? "And he called now his eldest son." Why he was no more his first born son.

But my friends, he was not only blind physically, but he got blind mentally. He did not know what happened in his own house; and there are many parents my friends, who are thus blind, who are thus old indeed, who do not know what occurs amongst their very children. Now the old Rabbis have a peculiar way of commentring on the Bible; sometimes very happily they comment on very obscure passages. They say of this, Esau had wives, heathenish wives, wives that worshipped heathen idols and denied the Holy One, the God worshipped by Abraham, Isaac and Jacob; and they had altars in the house of Isaac, and upon these altars they burned incense to their heathenish gods, and the fumes went up from their incense and blinded the old man.

They were right; you need not go however as far as Isaac; you can find such Isaacs in your very midst. That there are daughters and sons erecting altars and idols, the idols of fashion, the idols of vanity, and the idols of ignorance; the idols of irreligion and infidelity, and the fumes rise and blind the eyes of the parents. They live with their children together and they do not know what occurs under their own toof. May I not ask you when we see that, daily here in this city, and in every city we find such Isaacs, and such daughters and such sons erecting altars in their own houses to such idols; now do these fathers and mothers that are thus blinded like Isaac—have they not reason to exclaim with Isaac, "Behold we are getting old." Old indeed, if not externally, internally very old; their mind is weak; their heart is palsied; they know not what occurs among their own children. They are blind and they are old.

Now let us pass from this life of individuals, and come over to the life of nations. Just like individuals my friends, thus you find among nations likewise that they sometime make that heart rending discovery in an old country, "Behold we are getting old." Oh, it is mortifying and humiliating to see an old nation make such a terrible confession; "Behold we are getting old." Youth left us, manhood has vanished away, and we are now approaching an old decrepid age, and soon we shall see our grave. A nation like an individual has its birth, its childhood, its youth, its manhood, its old age, and then it dies. The convulsions that attend the death struggle of a nation must be gigantic, terrible; something like the covulsions of a dying Hercules. But how shocking must it be for an old nation to say, "Once I was young; there was a time when I felt yonng and vigorous; there was a time when I commanded respect everywhere; there was a time when I was known in battle-fields, valiant and heroic, and lofty in council. Nations listened to my words of wisdom; and at home, why there was prosperity everywhere around me; abroad I was in peace with nations, or if not I was at the head of armies that could conquer all. But all of a sudden I see I am getting old, sayst at nation. There is no more loftiness for me in council; there is no more prosperity around the firesides of those that are members of my communities; no more might; no more intellectual power." It is terrible indeed, and yet my friends this is the lot of nations. This, we are told by history; the whole of history informs us that a nation is born, like an individual; it rises it is young and powerful; it reaches manhood but to decline, fall and vanish. History has very often indicated this to be the cycle of events with nations, and adopts it as a general rule of politics. Republics and monarchies grow up to a yonth of activity and high intellect, and a brilliant future grows with them. Their prime of manhood is characterized by national wealth, by power of intellect, and then come an age of depressions; when all this is suspended and their base appetites are being satisfied and gratified.

To this succeeds old age—decrepid old age. Now that nation must either die or be subjected to another mightier

conquering nation. Thus we see history has determined well the beginning and end. It is like a glittering panorama, where we see some nations advancing, coming forth from an obscure origin. Rising you know not whence from and you see that nation rising—rising and rising higher and higher, and then you see it blaze for a while with glory, and then it becomes obscure and dim, and you see it pass away, you know not where to. This is the general rule of history in the case of nations; many a nation I say. You who are well acquainted with the page of history will not need any illustration. But what I want to tell you is this, that I know an exception to this general rule of history. I know of a people that makes a very wonderful exception to this general rule. I know of a people that never, never, became old, although it numbers its life by thousands of years, yet it never has say, "Lo, I am getting old." No friends; you see the stars of an evening, and the sun of the morning, and if I were to ask you is that an old sun, or those old stars," you tell me they are. Well I say, no friends, they are young. They number many years of life, but they are as young to-day as they were yesterday, and as they were thousands and ten thousand years ago. Thus I know a nation, while numbering many—many hundreds of years yet you never see it old. It never was, and is not, and never will say, "Behold, I am getting old," because like those stars of heaven, which renew their beauty and youth every day, thus, that very people who I am alluding to has been rejuvenated and renewing its rigor of youth and beauty every blessed day. Do you know the name of that people? The name of it is Jacob? or Irsael. The prophet, say, they have a manhood of eternity, they are a people that will never die, a people that will never say, "Behold, I am old," And a people that at all times will live. I or they say, "I shall not die—I shall live—live forever, because I have been appointed to display God's wonders. I have an industry; a task to perform that will make me live for ever." It it that very people that are called the people of the book. It is a noble people. It is a people that the oldest and greatest of the prophets said, "Blessed ar thou, oh Israel" What people is like unto them? A people saved by God and assured of eternal salvation, a people that knows no mediator, no angel interceding or interfering — a people that know of the one Father, and that Father is the Father of all, and that invoked that Fathers blessings and that are never refused. It was that people, and is that people of the Spirit; and the people of the Spirit cannot die, as the very Spirit of God is with him. It is the people market—it is the people possessed of an empire, that can never be destroyed, and it is the empire of wisdom; it is he empire of understanding; it is the empire of the spirit; is is the empire of the heart, the feeling, and it is the empire of thought. Shew me a conquerer; show me an Alexander the Great, or a Napoleon the Great, who can fight against it. Why we would see them like Don Quixote fighting against the windmill. You cannot destroy that people. Who can destroy the spirit in the human breast. No one on earth, no one—because it is a law of the Almighty, that the spirit shall live forever, and the people of the spirit shall live with Him. There is an old legend riefe in the mouth of everyone—every child in every school, and every nation, and that legend teels us this—there is a man, a wanderer, a pilgrim, that pilgrim looks something like Esau.

He appears to have a very long beard flowing down and his raven locks, although that pilgrim has been on his wanderings for the last two thousand years, are still untouched by time. Now he is seen in France, and then you meet him at Gibraltar. Now he was seen in Spain and then in Africa, a wonderful man. That man witnesses the destruction of Jerusalem and he is still as rigorous as ever. At the time of the destruction of Jerusalem the legend says he was a young man, but still now even he has not lost one tooth. It is a wonderful thing that. Even people in America lose their teeth, and not one of his have become white. Strange! And do you know what they call that wanderer? The Wandering Jew. Now my friends, this is a legend, but there is reality in it—patent truth in it. The only mistake of the legend is, the legend refers to one individual, and that legend describes, not one man but a whole nation. Israel, not as one man, but as a people can never grow old, she will never say, "behold I am getting old; my hairs are white;" no, never. Before everything else shall begin to topple down. Mighty events have taken place in Greece and Rome, while that ervy man, that wandering Jew, that Israel lived, and lived as a nation. Not only as a nation you may say—an obscure one, but as a nation of might that had upon its hearth and breast the law of truth; a nation wandering with the torch of light in its hands as it were. And when they ceased, and when mighty events had transpired in Rome and Greece, and when Rome and Greece showed their decline and fell and had to share the destiny of all nations, when Rome rose and passed through its youth and manhood, and then the days of the Patricians came, and then old age came and Rome had to sink down and perish—then that same wandering Jew stood erect, and upon the very ruins of Rome sang his praises again to God, just as in time of yore, when he was sitting under his own vine and fig tree chanting his Hallelujahs to God. That was long before any Gladiator was celebrating his might in the amphitheater. But when that ceased entirely, and Rome's glory vanished, that same wandering Jew, instead of sitting under his Palm Tree, he sat among the ruins of Rome and chanted his Hallelujahs to God, praises to "Jehovah, he who always has, and who always will be, then I shall for ever live." My friends, the last man who lives on Gods earth will be a Jew. As long as mankind has a destiny to perform, and that is the destinty of truth, as long as truth lives in the human hearth and truth can never, never die, truth can never be conquered—he will exist. Thus the last man on the earth will be the last Israelite; God be blessed. But how is it that a people should have reached such a high—such a glorious position? A great many nations imagined for somtime that Israel was going to die. Oh, yes they heard the bells tolling, and were ready digging graves to bury the Jews. They were going to pass away and yet Israel never said, "lo I am become old"— never showed any signs of decay, nor any signs of decline and fall. But how is it? you wish to know why? We will tell you in the words of one of our ancient Rabbis; he says, "At the time when the Creator, blessed be his name, imparted unto us Israels the Torah, the law, the law of love, the law of truth at that time—the Almighty said to the Angel of Death.—"Now Angel of Death thou cans't destroy all nations. Thou art permitted to use thy sword, use thy knife and cut away as many a nation as thou likest; but hear, with regart to Israel, Angel of Death, thy might ceases." It is a glorious word my friends. From the moment Israel was given that Torahs there was given unto him an eternal soul. What is that Torah? If there is any Israelite here, or non—Israelite, we can explain it to him in a word; the Torah we have is nothing else but God's Truth. If you seek for truth and cannot find it in fields of science, and you cannot find it among the many beliefs, come here, I will shew this bible. We are not speak of the bible as from the biginning to the end. We say, there is this book, it teaches God as one. There is a God in existence and he is one; he is the Father of all. It teaches that every man soul is a spark from heaven, and immortal. It teaches that man's holiest duty on earth, the only performance of religions acts in this, love thy neighbor. It teaches that man can and is saved by good deeds. It teaches that God who is one, is the Father of all mankind. There is no intolerance, no exclusiveness, no heavenly privilege, for one man to the exclusion of another; no heavenly aristocracy for Israel; no salvation for one sect, but all man are God's children, and God causes them all; and every man is his owe mediator, every man his own intercessorbetween himself and his Creator." Is not this truth? It is truth my friends and Israel received it and engraved that truth upon its heart. Then, shall Israel cease to live of that be the case? If Israel ceaced to live, truth would be palsied and die away. But the truth remains and will continue to eternity. We know no exprrssion for it. It has been; it is, and it will for ever be. And Israel upon these eternal hills of truth, upon truth itself will stand erect and firm and live forever. In passing my friends, I will read our text, because every man and woman here can derive some benefit from it. Every word in the bible my friends, contains a golden lesson, if we can only comprehend it. Those that are here may derive some benefit, but many do not chose to come and hear the word of God, some from material necessity, as they call it, others heaven knows why; anyhow it would be better for many whether they have money or not, to come on a Sabbath day, and hear the word of God explained.

Believe me that the word is as bread sown upon the waters, you find them back. But you who have come here this morning and are pleased with your coming, and I hope you will be pleased with my speaking to you. There is a great deal in our little text, though so far as explanation is concerned, you know it as well as I do. Israel cannot die, she has a destiny to preform, let every one of the people of the Israelite say it for themselves, every one, because we of Israel, call it a nation, a tribe or whatever you choose, but whithout the individuals who compose it what would become of Israels. Let every man and woman in Israel remember this, my destiny is to reveal Gods word and I cannot die, and will not die spiritiually. I will never die. We will not say "Lo I am old," but we will always say young, young Israel. I see young Israel before me, never mind if I see man and women here, God bless them, 80 years old, I will call them young and you will not say we are old, but remember this, it is the greatest curse of any man or women to be obliged or compelled to make that terrible confession, "Behold, I am old," not externally, why? We know not when we are to die. As I have stated, there is a chapter of accidents, and we see a great many do not reach the 70 years, but spiritually, I mean mentally, we must, every one strive that no matter how weak his body, no matter how weak his ribs, that his heart be rigorous in eternal youth. May never parent come to this, to say, "Oh God I am old; I can not labor any more for my dear children. As long as I was young, I neglected my golden opportunities and now I am old. I, or the honor of Israel and to the honor of humanity, we know not, but it is a terrible, terrible crushing thing." Learn from this text that whenever you discover grey hairs and a snowy tinge, a wrinkle in your face, say in spite of that, we feel young, we are rigorous as ever. We have seen our children rise before us like olive trees, God bless them. God is with us, because we were with God, and remember Israel as long as we are with God, God is with us. He is with us all the time, but unhappily we leave him blessings, when we leave him. Let us be with him, und whenever we are with him, we shall not have to say with Isaac, "We know not what is passing or transpiring in our own dwelling house among our children, but we shall be open-handed and open-hearted, large-hearted, large-handed, and then we halls see Go'ds blessing come down to us, and to our children, we shall be devoted to God and to humanity, and thus we shall be true Israelites.

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SILK AND WOOL PONGEES,

At 62 ½cents per yard, worth $1.

KEANE, O'CONNOR & CO.

107, 109, 111 and 113

KEARNY STREET.

Oct. 23.

NEW ADVERTISEMENTS.

THE

NEW AND MAMMOTH ESTABLISHMENT

OF

SAM. LESZYNSKY & BROS.,

N. E. Corner of Kearney and Sutter Streets,

—WITH AN—

ENTIRE NEW STOCK

—OF—

FANCY AND STAPLE

Dry Goods!

Amounting to nearly

$500,000.

SELECTED WITH GREAT CARE from the most renowned manufactures in Europe and America, making this importation, both in style and assortment, the most attractive ever displayed in this city. We call special attention to

OUR BLACK SILKS!

Gros Grain Black Silks, $1, $1 25 and $1 50.

Jaubert, Auerdrat & Co.s Silks at $2.

Poneon & Cachemire's Sublime Silks, at $2 50 and $3.

Celebreted J. C. Bennet Silks,

at $2 50, $3, $3 50, $4 and upward.

MANUFACTURED EXPRESSLY

—FOR—

SAM. LESZYNSKY & BROS.

This Silks in lustre and beauty, cannot be surpassed, and their wear and durability will be guarantee.

OUR COLOR'D SILKS!

New shades, manfactured expressly for S. L. & BROS., at $2 00 2 50 and 3 00.

OUR DRESS GOODS!

And an endless Variety of

Domestics.

OUR LACE AND TRIMMING DEPARTMENT

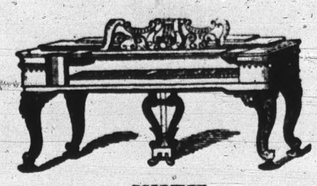
Will be complete in all its details, enabling our patrones to mach all shades of Dress Goods-

Our friends and the Public generally are invited to Inspect our

New Establishment.

NEW ADVERTISEMENTS.

Chickering

PIANOS  PIANOS

WITH

DOUBLE BEARING AGRAFFE,

Acknowlegd to be the Finest Made.

Bay State Organ

—WITH—

Grand Organ Attachment!

THE

Greatest Improvement yet made in Organs.

Call and Examine or Send for Circular.

HEMME & LONG Agents.

S. E. Cor. Montgomery and Sutter Sts., [up stairs,] Entrance on Sutter, San Francisco.

P. S.—Tuning and Repairing done by experienced workmen.

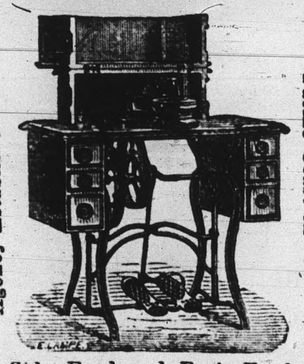
☞ Square and Upright Pianos Rented.

Oct. 26.

THE NEW IMPROVED

FLORENCE

Agency Established on the Pacific Coast in 1863.



Side Feed and Back Feed.

THE LIGHTEST RUNNING, MOST SIMPLE, AND MOST EASILY OPERATED SEWING MACHINE IN THE MARKET.

Always in Order and Ready for Work.

If there is a FLORENCE MACHINE within one thousand miles of San Francisco not working well, I will fix it without any expense to the owner.

SAMUEL HILL, Agent,

No. 19 New Montgomery Street,

GRAND HOTEL BUILDING,

SAN FRANCISCO.

I. Shirper,

Boston Furrier,

No. 105 Montgomery Street,

San Francisco, next to Tucker's.

RUSSIAN ZOBEL, ALASKA ZOBEL, SEAL, MINK, ERMINE &c. &c.

The finest Furs in the Market, from $25 to $500.

Zobel Jackets,

From $250 to $2,000.

A visit to Mr. SHIRPER'S Fur Store will prove to every visitor that this is the only Establishment of its Kind, and that there is none superior to it in the City, nor on the whole Pacific Coast.

FURS and DRESSES cleaned, and Manufactured in the best manner and at the shortest notice.

Oct. 26

NEW ADVERTISEMENTS.

Just Received.

AN INVOICE OF

LOUIS ROEDERER

(CarteBlanch) Champagne, Qts.

IMPERIAL SPARKLING MUSCATELLE.

BRAND

IMPERIAL.

AMERICAN WINE CO. ISAAC COOK, St. Louis, Mo. President.

Carte D'or

QTS. AND PTS., IN LOTS TO SUIT.

SEVENTY-FIVE (75) CASES OF THAT SUPERIOR

AVH HOLLAND GIN.

ALSO

A LARGE STOCK OF CHOICE

Old Bourbon and Rye Whiskies.

FOR SALE BY

A. M. GILMAN,

Oct. 23 No. 308 CALIFORNIA STREET.

H. LOWENBERG,

Attorney at Law

—AND—

NOTARY PUBLIC,

306 Montgomery Street, San Francisco.

Oct. 26

SAMUEL KELLETT,

MANUFACTURER OF

PLASTER DECORATIONS,

No. 763 Market Street, San Francisco.

☞PLASTERING REPAIRED AND WHITENED.

Oct. 26

K. L. STONE,

LARGEST ESTABLISHMENT

—OF—

FANCY AND STAPLE DRY GOODS, RICH SILKS, EMBRODERIES, LACES, GLOVES, HOSERY &c., &c., &c.

ALSO,

LADIES AND GENTLEMEN'S FURNISHING GOODS.

WE CHALLENGE AN INSPECTION.

We are aware that the percentage is large, but we say it again, and SAY IT ADVISEDLY, that we will sell Goods less by 40 per cent than all other houses.

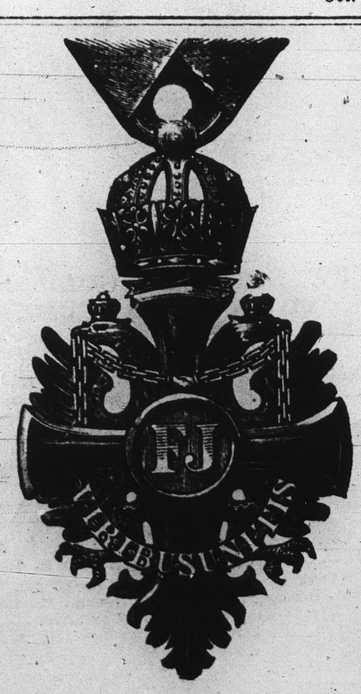
We know that we are FULLY JUSTIFIED in making the assertion. An INSPECTION of our Goods at the prices (All Plain Figures) will FULLY PROVE all we have stated.

K. L. STONE,

No. 6 Virginia Block, Stockton Street, between Pacific and Broadway.

Oct. 28

WHEELER & WILSON SEWING MACHINE.



OFFICE, No. 427 MONTGOMERY STREET.